

## TERMS.

Published weekly, at Two Dollars and Fifty Cents per annum, in advance, or THREE DOLLARS if not paid within three months.  
Five copies to a club for Ten Dollars.  
To non-slaveholders, in Slave States, one dollar per year in advance, or two dollars after three months.  
Subscriptions out of Kentucky payable in advance.  
Remittances at the risk of the Editor.

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## For the True American.

Is Slavery Right?  
NO. IX.

## DUTIES OF MASTERS.

They were such, as in conjunction with the leading doctrines of Christianity, made it the manifest duty of the masters to free their slaves, (if slaves they had.)

Christianity had already taught the world, that "God had made of one blood all the nations of the earth." Acts 17: 26. "That of a truth God is no respecter of persons." Acts 10: 34. "That they had one common Redeemer. And, if Christians, one common home, Heaven.

These principles being taught, the Apostle, after having enjoined upon servants to act, in their service, with conscience toward God—with fidelity, honesty, and with long suffering to their masters, adds: "and ye masters, do the same things unto them, forbearing threatening: knowing that your master also is in heaven; neither is there respect of persons with him." And, "Ye masters, give unto your servants that which is just and equal." Col. 4: 1.

Now, what is just and equal? This question shall not, for the present, be decided either by the law of God, or pro-slavery men; but by the civil law, or our courts of justice.

What do they say is justice to a white servant? for Christianity makes no distinction on the ground of color, and the servants, or slaves, in the days of the Apostle, did not differ from their masters in color.

Our courts of justice say: (1) The servant shall have kind treatment, with plenty of good food and clothing.

(2) He shall have that amount of instruction, which will fit him for efficiency, and usefulness in society.

(3) When he has attained the age of a freeman, he shall then go free, that he may engage in business for himself: for all this the good of society, and glory of God requires. This, then, is what our courts of equity, and mankind with one common consent, deem justice and right.

Then the Apostle may be considered as saying: Masters, with conscience before God, acting as you would to the person of Christ, (Matt. 25: 40, and 45:) act towards your servants with fidelity, patience, long suffering, forbearing even to make unhappy their condition by threatening; and when they are "of age," give them their liberty, with a compensation for their toil:—what you would others should do unto you, were you a servant.

This is justice and equality in the eyes of Christianity.

All this talk about food and clothing being justice and equality, is so palpably false, and absurd, that I wonder that any man, laying claims to integrity before God and man, should utter it. If the free white laborer can justly earn more than his food and clothing, then the slave, who labors as hard or harder can earn more than food and clothing.

What means this seventy-five, or a hundred dollars, which the hirer pays to the master, besides food, clothing, doctor's bill, etc., for a year's labor of the slave, but that his labor is worth that much more than food and clothing? Do you say the master has paid some hundreds of dollars for him? Then we answer: If the master did not pay it to the servant, who rightfully owns himself, then he paid it to the wrong owner; and the servant ought not to be deprived of his liberty, his natural rights, and a fair compensation for his toil, because of the bad management of the master.

It is clear then, that justice and equality to the servant is more than food and clothing. It is also clear, that any one of the primitive Christians did hold slaves, they, in obedience to the principles taught by Christ, their Saviour, and the plain precept of the Apostle, could not hold them as slaves, without sinning against God and man.

Further: In 1 Cor. 7: 21, the Apostle says to servants, "art thou called, being a servant, care not for that;" that is, be not more anxious about your condition in this world than your spiritual condition. The expression is like that in Matt. 6: 34; "Take therefore no thought for the morrow." This does not literally forbid that we shall make any provision for the morrow, but this: "seek first the kingdom of God"—be not so much concerned about the things of this world, or the world of your soul. So in the present case, the Apostle says to the servant, be not more solicitous about your personal liberty than the salvation of your soul: you can be a Christian if you are a slave and oppressed.

He does not forbid him to desire liberty; for he immediately adds, that it is his duty to use it, if he can: "If thou mayest be free, use it rather." Now, note this: The Apostle has here decided that LIBERTY IS A BETTER STATE FOR THE SLAVE THAN BONDAGE.

Then let no man ever say, against holy writ, that slaves are as well off as if they were free.

Now comes the point. The Apostle having decided that freedom is a better condition than bondage, every master who would obey Christ, in loving his neighbor as himself—do unto others as he would others should do unto him—acknowledge Christ in the least of one of his creatures, and obey the precept of the Apostle, "masters, give unto your servants that which is just and equal," was religiously bound to give liberty to his slave, if he had one. If the servant was a hireling, the master should give him a fair compensation for his toil. What was then true is now true.

Then, the precepts given to both servants and masters, are such as give no tolerance to slavery; but in the language of Scott, they are such, "if obeyed, would infallibly destroy it."

It is objected, if Christianity gives no tolerance to slavery, why did the Apostles tolerate slaveholders in their communion? It seems that the Judaizers had no view in teaching, but to draw money from their disciples," vide McKnight.

I say nothing about Christian perfection; God forbid that I should; but grant that I may know more of it.

We answer: this is a point not proved, and by consequence, not conceded. The evidence relied upon, is more verbal criticism; which, in the language of Dr. Bishop, "must be very inconclusive reasoning as to historic matter of fact." The phrase "upon Zion," as used in 1 Tim. 6: 1, is supposed by some to prove the servants addressed were slaves, and that the servants addressed in the 2d verse, as having believing masters, were of the same class.

We answer: 1. The term yoke (*zugon*), does not prove the existence of slavery. It was in vogue long before Romans, or Roman customs were in existence. It is used in the Bible to denote: (1) The heavy revenue and service a people pay to their king; as the children of Israel to Solomon: 1 Kings. 12: 4. (2) To denote the oppression of one nation by another, but not enslaved; as Gen. 27: 40—Lev. 25: 13. The children of Israel were not slaves—property held by individuals, as we have shown. (3) To denote afflictions and crosses. "It is good for a man to bear the yoke in his youth," Lam. 3: 27.

(4) To denote voluntary obligation to legal ceremonies. Gal. 5: 1—Acts 15: 10. (5) To denote voluntary obligation to serve Christ. Matt. 11: 29, 30; "Take my yoke upon you and learn of me." "Be ye not unequally yoked together." 2 Cor. 6: 14. "I entreat thee also true yoke-fellow." "with me in the Gospel." Phil. 4: 3. The word as used in the Bible, but seldom, if ever, means real slavery. In most cases, as used in the Old Testament, it denotes some form of oppression; but generally not that of slavery.

In every other passage in which it is used in the New Testament, it means voluntary obligation to do service. Now, if we use the word here as it is used in every other case in the New Testament, the term means voluntary obligation to do service for another; and there is nothing in the text, or context, that requires any other interpretation; but the whole tenor of the Gospel—the spirit of Christianity, together with facts which we shall hereafter notice—require us to construe the term servants, as denoting the ordinary free relations of servants.

The servants addressed, as is most probable, were persons who were poor and had bound themselves for a season. Or, they were persons who were in debt, and had been sold, or sold their own service, for a term of years.

Or, they were apprentices, bound for a term of years. And these are the ordinary significations of the term yoke, as we have seen. In all these cases, even if the servants had been bound, or bound themselves, to heathen and "forward" masters, who were unkind, still, it would be their duty to remain, be obedient, and fulfill the contract—just claim; lest by doing otherwise the name of God be blasphemed, and his doctrine be charged with breaking up just and lawful engagements.

And if the servants had been thus bound to believing masters, let them not think, because they were Christ's servants, that they were not to meet honest engagements, as Judizing teachers would teach them, nor to think because their masters had become Christians, that they must release them from their contracts, but rather do them service.

And this instruction meets what we know was then an existing error. There were Judizing teachers, who, for the sake of gain, "supposing that godliness is gain," verse 5th, (like Antinomian Perfectionists, or Joe Smith, that they might have a rabble to follow them, and pander to their lusts,) taught the early Christians, that they were in every respect dead to the law, and there was no legal restraint upon them, even to meet just contracts, now they were Christians; thus teaching not "according to godliness," verse 3d. "From such withdraw thyself," verse 5.

The teaching of the Apostle in these verses, was necessary to correct the error of the teachers referred to; and should not be so construed, as to sanction a practice confessedly wrong.

To construe these passages, so as to tolerate that which is almost universally admitted to be wrong, tyrannical, "despotic," unrighteous, is to pervert, and not interpret Scripture.

2. Some writers assure us there was no slavery in Asia Minor; the country where was situated those churches to whom instruction was given for masters. They state: "It was the policy of the Roman empire to allow the conquered provinces to retain, for the most part, their own laws, under Roman masters, or officers. The ancient laws prohibited slavery in these countries; and when conquered by the Greeks and Romans, slavery was not introduced into them; so that at the time of writing the epistles, they were free from slavery." They were free provinces of the Roman empire. And if slavery was not in the country it was not in the church.

This position is favored by the fact, that in the six epistles addressed to the churches in Europe, (one to Rome, two to Corinth, two to Thessalonica, and one to Philippi,) where masters holding slaves existed, such masters are not addressed; just as though none such were in the church—as though those holding slaves had either emancipated before coming in, or none such had ever offered themselves as menials.

There is no instructions to such persons, in all the churches in Europe, where it is known that slavery certainly did exist.

Asia Minor, where are the masters addressed in Ephesians, Timothy, Titus, 1 Peter, and Colossians,—where we are assured no slavery did exist. And hence, the masters addressed, were not slaveholders, but guardians over bound boys and apprentices, as in our free States. If this be true, then the instructions given to the masters were not to slaveholders, and give no tolerance to slavery—afford no proof that any slaveholders were in the church. And be it remembered, those who affirm that slaveholders were in the apostolic churches, must prove it. Assertions are worth nothing in arguments; and "mere verbal criticisms will be very inconclusive proof as to historic matter of fact."

3. If it were admitted that the servants addressed in the first verse were slaves, it is by no means certain that the servants they are such, "if obeyed, would infallibly destroy it."

\* I seem that the Judaizers had no view in teaching, but to draw money from their disciples," vide McKnight.

I say nothing about Christian perfection; God forbid that I should; but grant that I may know more of it.

addressed in the second verse were of the same class; *de or but*, being frequently used antithetically; denoting a different class of servants.

Or, the masters addressed in the second verse, may have been simply guardians over minors; or those around whom there were at present legal barriers.

Whatever may have been the relation of the servants addressed, sure we are, Christianity gives no tolerance to real slavery;—slavery in principle; because,

1. The principles, or general precepts of Christianity, are plainly and confessedly against slavery. And the specific precept of Christianity should never be so construed as to contradict and annul the fundamental principles or general precepts of Christianity.

2. The organization of the apostolic churches, forbids the idea, that slavery was tolerated amongst them. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all as every man had need." Acts 2: 44, 45; 4: 32, 34. Now would these Christians sell their property—their "possessions and goods," that they might give to the poor, and at the same time rob their fellow man, yea, fellow Christian, of the right to personal ownership, of the very right to acquire, and hold property? yea, the privilege to go and worship his God where, when, and as he chose? Such an act would include a moral absurdity too gross, and an outrage upon the rights of man too glaring, to be imputed to those whose hearts were filled with love to man as man, and whose minds were illumined by that spirit which taught them that "God had made of one blood all nations of the earth," and "of a truth he is no respecter of persons."

3. The known belief and practice of the early Christians, forbids the idea that slavery was tolerated in the apostolic churches. They deemed it one of their highest duties to redeem and emancipate those who were enslaved; and for this purpose, they made great sacrifices, and expended vast sums of money. Clement, (who lived at the time of the Apostle Paul, & was fellow laborer with him, & whose name is in the book of life, Phil. 4: 3,) in his Epistle to the Corinthians, says: "We have known many among ourselves, who have delivered themselves into bonds and slavery, that they might restore others to their liberty." Can we think that these Christians, who were members of the Apostolic churches, looked upon Christianity as tolerating slavery? They who were pupils of, and fellow laborers with, the Apostle, certainly knew the mind and practice of the Apostle on this matter.

Paulinus, Bishop of Nola, expended his whole estate; and then sold himself in order to accomplish the same object. Cyrian sent to the Bishop of Numidia 2,500 crowns, in order to redeem some captives. Acacius, Bishop of Amida, melted down the gold and silver plate of his church, with which he redeemed captives, taken and enslaved by the Romans. Ambrose, of Milan, did the same with the furniture of his church. For the above facts, see the Biblical Repository, October No., 1845, art. Roman Slavery.

With these facts before our minds, can we for a moment suppose that Christianity gives any tolerance to slavery, or that the Apostles tolerated it in their communion? And oh! what a rebuke is here given to those ministers, and all followers of that self-sacrificing Jesus, who enslave their fellow beings, and live upon the gains of unrequited toil. And, in view of the preceding truths and above facts, let us never say again that Christianity tolerates slavery, lest "the stone cry out of the wall, and the beam out of the timber witness against us." Aye, lest the long sepulchred dead rise from their tombs, and rebuke us for our impiety.

One word about Onesimus. 1. No man can prove that he was a slave; and not simply either a bound person, or a hireling indebted to Philemon, 2. The benefit spoken of in verse 14th, can be accounted for as readily on the ground that Onesimus was simply a bound person, or hireling, as that of a slave. 3. The fact that the Apostle expresses a doubt as to whether Onesimus owed Philemon any thing, is proof that he was not a slave. Had the Apostle recognized Onesimus as the rightful property—the slave of Philemon, then there could have been no doubt in the Apostle's mind as to whether he owed him any thing. Slaves do not become indebted to their masters. 4. If it still be insisted that the servant here spoken of was a slave, then (verse 16) the Apostle returns him "not now a slave, but above a slave, a brother beloved, especially to me, but much more to thee, both in the flesh and in the Lord." And history informs us that he was afterwards Bishop of Ephesus. "Ignatius, writing concerning him, praises God that the church of Ephesus had so good a bishop." If, then, he was a slave to Philemon, as is claimed, then the apostle emancipated him immediately; and that too "upon the soil." The strongest anti-slavery man could ask no more.

Then, take the case either way you will, neither the teaching nor the practice of the apostle, for a moment tolerates slavery.

The truth is, dear reader, there is no slavery in the Bible. Patrick Henry said, "it is a debt we owe to the purity of our religion, to show that it is at variance with the law that warrants slavery." This I have labored to do. I claim nothing new; but I have been instrumental in bringing the truth before a new class of readers, and if I have been in a degree successful in vindicating God's word from the charge of oppression, I have accomplished the great desire of my heart. My work, however, has been of a negative character;—showing that the Bible does not sanction or even tolerate slavery. I wish in one more number, to show positively, that slavery is sin, and why it is sin.

J. G. F.

DUTCH AUCTION.—It is the invariable practice throughout Holland, to bid down instead of up, at an auction. An article is set up at any price the auctioneer pleases; if nobody bids, he lowers it some person cries "Mine," and that person who so claims it is then entitled to it; a practice congenial to Dutch taciturnity.

\* See Epistle of Ignatius to the church at Ephesus, as found in Milner's Church History.

## Southern Christianity.

The following is the first sentence of a long article in the Southern Christian Advocate, and shows what is the influence and tendency of Southern Christianity:

"MR. EDITOR:—Believing, as I do firmly, that it is impossible to govern successfully and peacefully, either in public or private life, without the aid of religion, and that the religious instruction of our negroes is of all things calculated to render them contented, happy, industrious and useful, and to conciliate the blessing of our God on our domestic institutions, and render them safe and permanent, I rejoice to witness the spread of the Gospel among them, and the rapidly increasing encouragement of it by the owners themselves."

The writer here speaks beyond doubt of the Gospel as it is preached to the slave of the South, and what kind of a Gospel it is may be known by its results, which he describes.

"By their fruit ye shall know them." 1. The Gospel, according to this writer, is calculated to render the slaves contented. This can be true, only upon the supposition that the Gospel, as preached in the South, is pro-slavery. If the Gospel teaches that slavery is wrong, the better men become instructed in it, and the more they are conformed to it, the more they must abhor slavery, and of course, the more discontented they must become under its wicked reign. Can Christians be reconciled to this?

2. According to this writer, the Gospel makes the slaves happy. This is admitted of the pure Gospel, it does promote happiness under all circumstances, if truly embraced by faith.

3. It makes the slaves industrious. This is an appeal to the selfish principle of the slave-owners; it is making merchandise of the Gospel; it is converting the glad tidings of salvation into cotton, and sugar, and rice, and tobacco; in a word it is using the Gospel in the place of the lash to extort unrequited toil.

4. It renders the slaves useful. By usefulness it meant the mere profit or gain of property. The Gospel, according to this, makes slaves worth more, and as they are valued in dollars and cents, when a slave is converted, he is worth more in the market. Is not this selling the gift of God for money? 5. The instruction of slaves is calculated to "conciliate the blessing of God on our domestic institution," that is slavery. Has God a blessing for slavery? Not if it be wrong.

6. It makes slavery safe. Why then will they not allow the slaves unrestrained access to the Scriptures? Because the whole truth would not render slavery safe.

7. It will render slavery permanent. According to this writer, the more slaves are instructed in the Gospel, the more permanent will slavery become. Now we admit that these southern men can judge of the results of their instruction better than we can, it is therefore to be presumed that the gospel which they preach to the slaves does tend to perpetuate slavery.

We have before us a tract, to make, which relates to the contradiction which lies between this view and the common northern story. It is said that the way, and only Christian way to abolish slavery, is to make no special attacks upon it, but to preach the Gospel, that the Gospel will eventually root it out. Well, here we have it on the authority of those who have the best opportunity to know, that the Gospel, as preached in the South, tends to render slavery more permanent. One of two things must follow, which is, either the North or the South do not tell the truth on this subject. One of two other things must follow, which is that if the South are right in saying that instruction tends to render slavery permanent, and they ought to know, then it follows that the Gospel of Christ is a pro-slavery Gospel, or else, it is another more purpose of speculating in human blood, and the Gospel that is preached in the South; and not the Gospel of Christ.—True Wesleyan.

## Circular.

Of the Committee of Superintendence of the National Exhibition of American Manufactures and Products of Mechanical Art.

AT THE CITY OF WASHINGTON, IN MAY NEXT.

Many persons friendly to the permanency of the present protective system, and others, who, without being committed to its support, desire information in reference to its effects, have suggested the importance of procuring an exhibition of American manufacturing and mechanical products, to be made at the seat of Government at as early a period, during the Spring, as the opportunities for accomplishing such an object might allow. It is believed that an exhibition, embracing specimens of every kind of handicraft or manufacturing skill employed in the nation, or at least all such specimens as may be conveniently procured for the occasion, together with the prices at which they may be purchased, and the names of those to whom they are fabricated, would embody, in an impressive form, a mass of useful facts which could not fail to be appreciated, as they deserve, by the public authorities, upon whom rests the responsibility of sustaining the prosperity of the great interests connected with this subject; and that such facts, collected from the daily transactions of the people, authenticated by the personal examinations of all who choose to inspect them, would furnish incontrovertible arguments in favor of that industry which so greatly honors as well as enriches the mechanics of America.

A recommendation of a similar exhibition by the National Institute, two years ago, met with a high degree of favor from the public at that period; and the success of such an effort now, may, it is hoped, lead to its regular adoption hereafter, as a means of presenting, at suitable intervals, a visible demonstration of the advance of the country in those arts upon which its prosperity so greatly depends.

At a consultation recently held by many members of the present Congress—gentlemen of both political parties—the proposition of inviting such an exhibition, as we have referred to, was considered and adopted, as an enterprise of eminent utility at this time, and with a confidence that it would find a hearty assent from the friends of national industry throughout the whole Union. To give efficacy to this proposition they have nominated the undersigned as a general committee of superintendence, and having charged them with the duty of presenting the subject to the country at large, of inviting the aid of the friends of national industry to the scheme, and of making such preparations as may be necessary to render the exhibition as full and as effective as the time allowed will permit.

This summoned to this labor from a source so amply entitled to the respect and confidence of the nation, and fully concurring in the importance attached to the subject, the undersigned have not hesitated to comply with the wishes of those by whom they have been put in requisition, and promptly to enter upon the duties assigned to them. In the performance of these duties they invoke the earnest co-operation of all who may have any thing to contribute to the proposed exhibition, hoping that this invitation will be answered in such a manner as shall enable the committee to present such a display of the work of our artisans as shall adequately attest the great skill and perfection to which our country has attained in manufacturing and mechanical art.

The committee propose that the exhibition shall be opened at Washington, on the 20th day of May next, previous to which date ample provisions will be made for the reception, security, and suitable disposition of all specimens which may be sent to their care.

They invite the transmission of specimens of every kind of manufacture and handicraft known to the artisans of the United States, and desire that the price, as well as the maker's name, be furnished with each article intended for exhibition. Committees will be appointed for the superintendence and arrangement and preservation of all parcels sent to the exhibition rooms.

The rooms will be ready to receive articles for exhibition from and after the first day of May. The exhibition will be kept open not less than two weeks.

Owners of parcels exhibited during the exhibition will, unless directions to the contrary be given, be expected to allow the sale of such parcels at the prices marked, to be delivered at the close of the exhibition.

All goods intended for exhibition can be directed to Mr. David A. Hall, secretary of the committee, who will see to the safe-keeping, and attend to their being re-packed at the close of the exhibition.

In case of a sale of them, the money will be duly transmitted.

As there will be many goods undistributed of which the proprietors may not desire to have returned, and prefer to have sold for their benefit, the committee will cause a sale at auction of such articles as the owners may desire to have so disposed of.

More power will be furnished at the exhibition rooms for such machinery as may require it.

As the committee can only give this general invitation to the manufacturers and artisans of the country, each one will be pleased to consider it addressed to himself individually.

Editors of papers throughout the country, friendly to the objects, are respectfully requested to give this circular a few insertions.

WILLIAM W. SEATON, Washington.

THOMAS P. JONES, do

JOHN W. MAURY, do

DAVID A. HALL, do

W. A. BRADLEY, do

R. C. WRIGHTMAN, do

THOMAS BLADGREN, do

WILLIAM EASBY, do

JOHN F. CALLAN, do

JAMES LYONS, Richmond, Virginia.

J. P. KENNEDY, Baltimore, Md.

JOHN WITHERED, do

O. C. TIFFANY, do

March 28th, 1846.

## Proposals.

For the publication of a Monthly Periodical, entitled CHRISTIAN INTELLIGENCER, AND SOUTHERN METHODIST.

THE 1st Vol. of the Christian Intelligencer having almost terminated, I deem it prudent to close the weekly and adopt, in its stead, a monthly—in most pamphlet form—both less expensive and confining to the Publisher and Editor.

It will advocate Education—Common School—Academic, and Collegiate. It shall encourage Temperance in all its most rigid forms. The pure and wholesome doctrines and morals of Christianity will therein be clearly set forth, and as ably defended as the best heads and hearts of the world's most gifted authors can do it. On the subject of slavery, we are sound to the core—equally opposed to the doctrine and projects of run-and-abolitionism on the one hand, and ultra-pro-slavery on the other. We believe that any and all concerned, are justified in holding slaves where the law allows it; yet we regard the institution as a great drawback to the prosperity of the South—and the traffic, for mere purposes of speculation in human blood, we abominate as a most crying evil. It is not our purpose to discuss this subject extensively, yet we will not be muzzle; and intend to controvert whatever we please.

We shall advocate, as hitherto, Christian union—not the amalgamation of all christian sects—but christian courtesy, brotherly love, and a union of principle, and benevolent action, as far as a practical measure will admit. By appending to our paper the title of "Southern Methodist," we design simply to declare what (in spite of our determination to exclude any thing sectarian) it has proved itself, viz: decidedly Methodist; and as we have seen fit to adhere to the "Methodist Episcopal Church South," our monthly we dedicate her doctrine and discipline, provided she adheres to that discipline, as we do not see the will "pay her vows."

The paper will not be less liberal than she has hitherto been; but as the print is curtailed, and the late and long-drawn-out, somewhat diminished, we cannot devote her columns so extensively to those unfriendly to Methodism: nor shall we, in any instance, unqualifiedly suffer her to be abused thereon. We were almost born a Methodist, and we love the cause with an intensity we cannot express, and hope we shall never be weaned from that affection. In the mean time, permit us to say, in conclusion, it is no part of our design to enter into the Methodist controversy, still going on between the North and South, as both organizations have their own respective organs in which to discuss their difficulties. We have, long since, decided this controversy, and do not intend to be pestered with it any further. Each number will contain thirty-two pages in Brevier—prior to the advance—say within one month after subscription.

We trust that all who are friendly to our cause, will forthwith obtain subscribers and forward names and the funds. Every agent obtaining five subscribers, and forwarding five dollars, will be entitled to the sixth copy. The first number will be issued in May; and in the meantime, we hope our present exchanges will not desert us.

We shall spare no pains to render this periodical instructive and useful to the public generally, and to our southern Methodist friends especially.

EVAN STEVENSON, Georgetown, March 20th, 1846.

BUT—"But" is, to me, a more detestable combination of letters than "No" itself. "No" is a surly, honest fellow; speaks his mind round and round at once. "But" is a sneaking, evasive, half-bred, exceptionist sort of a conjunction, which comes to pull away the cup just when it is at your lips.

"It does ally" The good precedent; it is upon but yet; But yet is a jargon for nothing. Some monstrous malefactor.

## Patrick Henry on Slavery.

The following extract of a letter from Patrick Henry, late Governor of Virginia, furnishes one among many proofs, that a person may be fully convinced of the iniquity and dangerous tendency of slavery, and yet continue to hold slaves. He states to have been much too wise and candid to attempt to defend a practice which his conscience whispered him was wrong.

"Dear Sir,—I take this opportunity to acknowledge the receipt of Anthony Benet's book against the Slave Trade. I thank you for it. It is not a little surprising, that the professors of Christianity, whose chief excellence consists in softening the human heart, in cherishing and improving its finer feelings, should encourage a practice so totally repugnant to the first impressions of right and wrong. What adds to the wonder, is, that the abominable practice has been introduced in the most enlightened ages. Time that seems to have pretensions to boast of high improvements in the arts, sciences and refined morality, have brought into general use, and guarded by many laws, a species of violence and tyranny, which our rude and barbarous, but more honest ancestors detested. Is it not amazing, that at a time when the rights of humanity are defined and understood with precision, in a country above all others fond of liberty—that, in such an age, and in such a country, we find men professing a religion the most humane, mild, gentle and generous, adopting a principle as repugnant to humanity, as it is inconsistent with the Bible, and destructive to liberty?"

Every thinking honest man rejects it in speculation. How few in practice from conscientious motives!

Would any one believe I am master of slaves of my own purchase? I am drawn along by the general inconvenience of living here without them. I will not, I cannot justify it. However culpable my conduct, I will so far pay my debt to virtue as to own the excellence and rectitude of her precepts, and to lament the want of conformity to them. I believe a time will come when an opportunity will be afforded to abolish this lamentable evil.—Everything we can do is to improve it, if it happens in our day; if not, let us transmit to our descendants, together with our laws, a pity for their unhappy lot, abhorrence for slavery.

If we cannot reduce this wretched reformation to practice, let us treat the unhappy victims with lenity. It is the furthest advance we can make towards justice. It is a debt we owe to the purity of our religion, to show that it is at variance with that law which warrants slavery.

I know not where to stop. I could say many things on the subject; a serious view of which gives a gloomy perspective to future times.—Philadelphia paper of 1802.

## Five Days Later from Europe.

The pilot boat *Romer*, and the packet ships *Andronaek* and *Queen of the West*, arrived at New York on the 10th inst., with Liverpool dates of the 11th and London papers of the 10th of March.

The commercial news is favorable. Cotton was firm, while there was an advance in flour and wheat.

Sir Robert Peel's proposed free-trade system was still under discussion in Parliament, with a prospect of being speedily adopted, in accordance with the plans of the Ministry. There has been no action in Parliament on the Oregon question.



# THE TRUE AMERICAN.

"GOD AND LIBERTY."

LEXINGTON, WEDNESDAY, APRIL 22.

## The Kidnapping Case.

We don't intend to reply to the loving effusions of the Commonwealth, about the harmonious good feeling which ought to prevail, in all parts of the Union, in reducing a man to slavery. All we say is, that if Algier, the agent of Mrs. Long, carried Jerry to Cincinnati, Jerry is a freeman. We will see whether Ohio is base enough to see her citizens reduced to slavery!

## 'Twas Your Ox Gored Mine!

We give in another column "The Execution of Pauline," as related in the New Orleans Picayune. Here is a woman hung for doing what may be done with impunity by the Whites to any one of our three millions of Southern blacks! Justice in vain has been, in all ages, represented blind; for she looks upon a black skin, and uses the color of an act, when the culprit were White, it would be an act neither condemned nor punished, if not sanctified by the Gospel of Christ!

Some subscriber has sent us a counterfeit ten dollar note, Lafayette bank of Cincinnati, letter B, No. 13,076. We can't imagine what extender of the "area of Freedom" wants to see our paper!

## New Hampshire.

We like to see the soul of the poet on fire, it burns so gloriously. When thus lit up, its words speak in our blood with a thrill.

Whittier, of all our poets, has the power of putting his soul into song. It is because it is embedded with the love of liberty, and an intense hatred of slavery in every form. His Saxon words flow out naturally, and in terse, pithy sentences, he puts forth thoughts which make the heart throb again. He is freedom's poet.

The triumph of New Hampshire jumped with his mood. It was the land of Stark and Langdon and Allen. The best blood of the revolution had consecrated its mountain soil. But her sons had fettered themselves by self-ordained chains of slavery, the long bond vassal of the exulting South, until for very shame, they felt that their freedom must be regained. And they have regained it.

When the news was borne to the poet, that the granite mountains were fluted by freedom's flag, once again, he thus greeted her in lofty and stirring strains:

God bless New Hampshire—from her granite peaks,  
O'er the voice of Stark and Langdon speaks,  
The long-sound "vassal of the exulting South,"  
For very shame her self-ordained chains broken,  
Torn the black seal of slavery from her mouth,  
And in the clear tones of her old-time spoken:  
Oh, all unremembered, all unthought-of change!  
The tyrannical power has been torn away,  
To all his holdings, from her mountain ranges,  
New Hampshire thunders an indignant No!  
Who is it now despairs? Oh, faint of heart,  
Look upward to those northern mountains cold,  
Flashed by Freedom's victor flag unrolled,  
And gather strength to bear a manlier part.  
All is not lost. The angel of God's blessing  
Encamps with Freedom on the field of fight;  
Still by her banner, day by day, are pressing  
Cavaliers of slavery, striving for the right.  
Courage, then, Northern hearts—Be firm, be true;  
What one brave State hath done, can ye not also do?

## Slave-holding Madness and Fanaticism.

We call the attention of our readers to Mr. S. M.'s letter. It proves to what excess the human mind may reach, in a bad cause!

This man is surprised to see us "fighting against God" in attempting emancipation! Does not he know that thirteen states of this Union are free of slaves? Have they fought successfully against God? The majority of civilized nations have abolished slavery! Have they fought successfully against God?

M. contends that God cursed the sons of Canaan and put a black mark upon them that the world should know that whosoever the Lord curses, he will curse! What arrogant nonsense is this! Have not a majority of the slaves in the world been white? Where then is the mark of the curse? Are there not many colors—every shade, from white to black, and are not all, yes, every one, enslaved? How then can we know the accursed! The exhortation to servants or slaves to be obedient to their masters, is similar to the injunction to "be subject to the powers that be." Will any sane man therefore, submit to all iniquities and oppressions of government, under this command?

Was our revolution criminal? The spirit of the rule only must be kept in view. Well, if God wills slavery, according to M., till he thinks proper to change it, who can say but that he is now commencing the great work? Let M. take care lest he resist the will of God at his own hazard!

Such doctrines as held in this letter, and taught by learned Divines, makes God out the mere mercenary of tyrants, and fills our mad-houses with miserable lunatics.

## Richmond Ky., April 23, 1846.

Mr. C. M. CLAY—Sir:

You surprise me to see you fighting against God—or do you expect to bless those whom God curses—or do you intend to alter or abolish the decrees of God at will? When the old servant of God cursed his son Canaan, and told him that servants of servants he should be to his brethren; are you so presumptuous as not to be willing for the Lord's will to be done on Earth as it is in Heaven? Why, Sir, he has put a black mark upon them, that all the world should know that whosoever the Lord curses he will curse. And it is clear and plain that the Lord sanctions slavery, for when he came upon the earth and found these slaves, he never forbade it, but told the servants to be subject to their masters in all things. Now, Sir, it appears clear and plain that God intends them to be slaves, until he changes or alters his decrees. Let any man deny it, if he pleases—it will be at his own hazard. S. M. C. M. CLAY.

## New Orleans Election.

D. Crossman, Whig, is elected Mayor over the regular Democratic nominee, and an Independent candidate. The vote stood:

D. Crossman (Whig),	3,006
J. Guillot (Loco),	2,746
Montguy (Independent),	1,713
Recorder of the 1st Municipality—Genois,	
" " 3d " Baldwin,	
" " 2d " Suzenel,	

## By Authority.

The National Intelligencer thinks the following paragraph from the Richmond Enquirer may be entitled to some credit.

It is now said that the last steamer took out directions to our minister in London to inquire, through Lord Aberdeen, the precise views of the British Government, and whether Sir Robert Peel's allusion to the offer of the 49th parallel was intended to imply an approval of that line as a compromise; Mr. McLane being authorized to say that, this McLane would receive that proposition favorably.

"THE IMPARTIAL" is a neat sheet, published weekly at Louisville, Ky., by an association of practical printers—10 cents per week. Success to the laboring class.

The democrats have carried the city of New York at the general election.

## Virginia Coming!

We love to hear of anti-slavery movements in the slave States. And more especially when those movements are based upon solemn convictions of duty, and deep religious sentiment.

There are flashes of feeling, wild impulses which come and go, when thoughts of liberty press upon the heart. These we value. For they tell us of untutored goodness, of generous sympathy, of kindling emotion, and of that burning fire which sets individuals and nations, sometimes, in the fiercest flames, while contending for freedom. But then, this feeling and these impulses are consumed by their very intensity, and too often leave the man, and the people, who are swayed by them, weak and powerless, from over action.

Not so it is, when men count the cost, and, measuring their responsibility to man and God, determine in their own minds, come what may, to resist slavery in every form. They stand ever unmoved by excitement, or mere impulse, and neither wear themselves out by over work, or slacken their efforts, in consequence of any depression from excess. Steady and strong, like men prepared for a hard and long journey, they look every evil fall in the face, and encounter peril and privation as they were every day occurrences. Their whole moral frame-work is knit together, in such compact form, as to be to them an impervious coat of mail. Their courage is so patient and so invincible, that the tyranny of the law, and the mightier tyranny of society, cannot move them a jot from their holy and fixed position.

Of this character were the men of Marshall county, Virginia, who, in the 16th of February, met at the house of Solomon Hendrickson, and organized by calling John Parkinson to the chair, and appointing Samuel Reed Sec., after solemn prayer bled out to Almighty God. They had been brought up amid slavery; some of them had been, and were, slave holders; but then and there they renounced the curse, and pledged themselves, each to the other, to do battle against it while life lasted. Solemnly they say:

Whereas God, the ruler of the universe, hath ordained civil magistrates to be under him, over the people, for his own glory and the public good, and hath said, in his word, "that rulers with men must be just, ruling with the fear of God," and "that truth, hating covetousness." And whereas, no slaveholder can possess these characteristics, from the simple fact that slaveholding is an unchristian aggression upon all the rights of man, denying him all right, even to his children, his wife, his own soul and body. And further, the wrath of Almighty God is pronounced against slaveholders, in these words "who unto him that buildeth his house by unrighteousness, and his chambers by wrong, that uses his neighbor's service without wages, and giveth him ought for his work," therefore,

Resolved, That as citizens of a slaveholding state, we have entered into a warfare against slavery, because we believe it to be a sin against God, a sin, in our country, political and ecclesiastical relations we are necessarily involved; because its fruits incalculable upon 3,000,000 of our fellow beings, whom we are religiously bound to love as ourselves, and because it acts as a principle of corruption all over the country.

And because slavery hinders the property of Virginia, disgraces her character, and jeopardizes all rights; because she owes it to herself, to humanity, to freedom, to blot from her statute book the laws by which it is upheld; because the past and the present iniquity of this is an institution, encircled and embedded by custom and habit, by wealth and passion, these men of Marshall are not only prepared for the conflict, "be it long or short," but they courted it, by setting up one of their number, JON BELL, as a candidate for the Legislature at the election held on last Thursday. Noble example! If the friends of freedom in the different counties in Kentucky and Virginia would do likewise, we should have no mobs, and the insolence and tyranny of slavery would be dashed to the earth, with unmitigated scorn and contempt. These freemen further avow,

That we believe with Washington, that "slavery is a blot upon the honor of this country, and that it can be abolished by law;" and concur with him, moreover, that "there is but one proper and effectual mode by which it can be accomplished, and that is, by legislative authority," pledging ourselves as to that good and great man, that so far as our suffrages will go in the accomplishment of that object that they shall not be waiting.

That we believe with Jefferson, that "the liberty of a nation cannot be thought secure, so long as slavery destroys their only foundation—the equality of all," and that he only is a true lover of his country, who devotes all his political, moral and social energies to remove an element in our institutions, which otherwise must, sooner or later, work the total destruction of our liberties as a people.

That we believe with Henry Clay that slavery is "a curse to the master, a wrong, a grievous wrong to the slave," and that in laboring to its overthrow we are securing to the true interest of the master who is cursed by it, as well as restoring to the wronged slave his rights.

That the land of Washington, Jefferson, Henry, Randolph, and their worthy compatriots, should not be stained with the blood of oppression, nor be concerned in upholding a system of cruelty, violence and wrong, at total variance with the principles of her first born mighty men, who won honor for themselves, and renown for Virginia, by their devotion to liberty; and we owe it to their memory, as well as to our own good names, as Virginians, to strive to wipe the foul blot from her escutcheon.

That here, as in Kentucky, "both parties are lost in overwhelming subservience to the slave power." We have no party, and no anti-slavery men from either, and therefore we have cut loose from both, and formed a Liberty party, whose great object is to accomplish freedom for the millions of our enslaved countrymen, and we ask the co-operation of our fellow citizens, assured that it is the only organization that can or will effect anything for the abolition of slavery.

Compelling us, they express the sincere desire, that some brave and gifted Virginian would rise up, and struggle for his native state from the withering curse of slavery, and bear the standard of freedom and liberty to all. To such a one they pledge their support. And they call upon the freemen of Ohio, Brook, Tyler and Marshall, to unite with them in their holy effort. Let the call be answered! Let freemen say, there shall be no longer a base submission to the tyrant slave power.

## Delaware.

No State in the Union has a higher character than little Delaware. The country feels that she says what she means, and will do what she says.

We had occasion to visit that state not long ago, and to see her men and her women, and our impression of their worth was strengthened every way. Free from all pretension, yet possessed of a just self respect, they show themselves in public and private, by their acts, to be the friends of universal education and freedom. We look, therefore, for right action, whenever Delaware moves.

Nor are we disappointed. The Delaware Anti-Slavery Society met on the 10th and 11th of March, at Wilmington, Benjamin Webb, the Vice President, in the chair. A committee were appointed to nominate officers for the ensuing year, and while they were out, the chairman related the following case, which came under his own observation.

"Several years ago a free colored man in Maryland married a slave, and had become the father of several children, and the owner of a small farm; the owner of the slave lately addressed a letter to her husband, stating his intention to sell her, and added, if he wished to purchase to inform him, as he intended selling her immediately. The colored man said his marriage had paid a yearly sum as hire for his wife, who was a slave for a term of years only, and now wanted but about a year of being free. About a year previous to this, the slaveholder called on the colored man, and remarked coolly that he would just take his oldest daughter with him now, as she had become old enough to work, and accordingly seized her and carried her off, and she is now in his possession."

session. The man had just been in Wilmington soliciting aid to buy his own wife and children; and he would probably succeed.

C. M. Burleigh addressed the meeting very ably, when the following officers were agreed upon: President, Thomas Garrett; Vice President, Benjamin Webb; Recording Secretary, Pennock Pusey; Corresponding Secretary, Edward Webb; Treasurer, Rachel Bassett; Managers, Chas. Canby, Abraham Alderdice, Mary Richards, Jane Webb, and Anne Semple; Committee to circulate tracts, papers, &c., Elizabeth Taylor, Thomas Pugh, J. Walker and Alexander Stephens.

The business committee, consisting of Edith Pusey, Lea Pusey, Edward Webb, Pennock Pusey and Anne Semple, reported the following resolutions:

1. Resolved, that we recognize as a self-evident truth the doctrine "that all men are born free and equal," with the "inalienable right to life, liberty, and the pursuit of happiness," and therefore that whatever denies these rights either by practice or profession, is necessarily false, and utterly unworthy the support or countenance of any true friend of human rights.

2. Resolved, That we have no war upon churches or governments as such; yet if they support the system of slavery, or throw obstacles in the way of emancipation, we cannot, as consistent friends of Freedom, render them our support.

3. Resolved, That the church, with its mighty influence, has power to abolish slavery in this State or Nation; and if that influence be not exerted for anti-slavery, we cannot but regard the church as deeply guilty.

4. Resolved, That we claim no right to prescribe rules of church government and fellowship, but in our demands of the church, we only ask that they shall consistently apply their own avowed principles to the sin of slavery.

5. Resolved, That although we feel a deep interest in the advancement of every, or throw obstacles to slavery every where, yet our first object is to have it abolished in our own State.

6. Resolved, That we cordially invite the co-operation of all persons who believe that the unrighteous system of slavery should be destroyed from amongst us, convinced as we are that this is the only means, through Divine Providence, by which this great wrong can be undone.

Resolved, That we deprecate all acrimonious feeling, or language that implies it, against slave holders; that the war we wage is against the system which they uphold.

The first resolution was taken up for discussion. C. M. Burleigh asked if they had counted the cost, and were prepared to declare, and as consistent abolitionists, to refuse their support to all institutions in their midst, which denied to man his inalienable rights, not only by profession, but also by practice—he hoped they would not falter but remain faithful through all. He spoke at some length.

The discussion was continued by C. C. Burleigh, Benj. Webb, P. Pusey and others, in favor of the resolution, and by Rev. Nicholas Patterson, Cyrus Silvers, a slave holder, and others, in opposition to it. The resolution was adopted.

It is a goodly thing to know that free discussion exists in a slave state. The indomitable spirit of Delaware will bear no oppression which looks to perpetuation, or to the preventing of the fullest liberty of speech. Nor will they spare church or state if guilty of neglect on this great subject of human freedom. They know the wide spread desolation of the accursed system of slavery upon the religion and progress of the country, and will hold no fellowship with sanctimonious hypocrites, who in heaven's garb dare to palliate, or uphold it.

## Rice and Blanchard's Debate on Slavery.

CONTINUED REVIEW.  
Mr. Blanchard's arguments as well as our own. We do not flatter ourselves that we can improve upon his refutation, but we may vary the mode, and thus reach various minds.

Mr. Rice attempts to avoid the conclusions of abolitionism by putting the extreme case, that the slave has a right to regain his liberty by flight or force. Now we never shrink from conclusions which follow upon justice and right. We say the slave has the same revolutionary ultimatum that all other men have—the same that our fathers of 1776 had. But we know it would not be expedient for the American slave to resort to the ultimate right. He would be over-matched, and the consequences would be disastrous to white and black. As a member of a slave state, bound up in its welfare, and identified in interest with the whites, we should not hesitate to resist a slave insurrection. Though we are free to confess, that we were a member of a free State, with our family and relatives and friends, and clear of the United States Constitution, we should not feel ourselves bound to fight the battles of the oppressor. This argument of Mr. Rice illustrates the fable of the ox, the farmer, and the lawyer. When Mr. Rice's ancestors were gored in the cause of liberty and self-government, we heard nothing of this shuddering at the horrid crime of self-defense! This is not a pleasant subject to us. It is one which we have ever abhorred, but since Mr. R. has voluntarily put it in print, we have answered it fully, as we do not intend to slur any of his arguments, least of all, those which we deem most powerful!

Mr. R. denies that the Bible authorizes physical resistance to tyranny; we think differently, and there's an end of it. There is not, and never has been, a nation on earth that does not act upon the principle of self-defense. And if any tyrant would Heaven warrants resistance, the America slave system is the thing! If Mr. Rice is right, then were Washington and Madison and Adams and Franklin and Jefferson and their compeers murderers; and by his construction of Christianity, the present recipients of eternal damnation—for they did cover with blood, and with consciences glorifying in their perpetrations!

We do not agree with Mr. B. that the duty of Abolitionists ceases before the black is entitled to political equality. On the contrary, we must either yield up the Republican theory, that a majority, under constitutional restrictions, must rule, or we must recognize the only other alternative, that the bayonet is the only proper source of power! Now since Mr. Rice denies the latter as Christian, will he be so kind in his great wisdom as to give us a substitute for the first? For however much he may use the Greek and Hebrew, to gild his followers, the world will hardly be held in check by cant, prestiges, and syllogisms! As to this question about naturalization, it may be summed up in a few words. Every man, as soon as he becomes a bona fide inhabitant of a country for life, should have a right to assist in the government of the country. Aliens and denizens, not being compelled to fight or pay taxes, should not be allowed to vote. This may seem radical ground; but it is right and therefore safe. It is only hoary error and usurpation, in Church or State, which first principles, and their stern application!

We content ourselves with stating these collateral questions in a concise manner, as a book would not be too much for their full discussion.

Mr. R. squirms whenever slavery practically is held up to view. He cries incessantly for abstraction; when he can't get that, he goes back to his favorite marriage and parental relation! Why this nonsense! It is just as good a plea to cry out against God for giving us existence because we may be murdered! Existence, marriage, and children, are good things, but not free from the abuses of bad men. Slavery is not good when free from abuse. Yes, in its most simple form, "slavery in itself," to us, is the sum of all evils, for you may take away marriage and parents and even existence, but leave us, while life does last, our liberty!

But give Mr. R. the full benefit of his Hindu marriage, and we would say, sooner than the widow should be put to death on the desecrated of her husband, let marriage perish from the face of the earth! So of slavery, sooner than we will, with its ever attendant abuses, let it perish! How, then, has his shallow sophistry advanced him!

Nothing is more true than that a man may swallow a camel and strain at a gnat! Mr. R. admits that "speculating" in human beings is damnable. Let us see. A. comes upon me and robs me of my liberty; B. comes and buys me and sells me to C. for a profit; which man injures me most? Answer conscience, answer reason, answer slave! Of course A. is the greater enemy! If A. takes all my goods by robbery, and B. speculate upon them, which is most criminal! Of course A. Because it becomes a matter of utter indifference to me whether A, B, or C, have them, so they pass beyond my control. But a man's liberty is worth more than property; a fortiori, then, much more is the slave trader more virtuous than the slave holder! Nay, if a slave trader, denouncing slavery as a crime, and refusing to own slaves, was to confine his trade at home, and to whole families, selling from a bad master to a good one, we should place him infinitely above Mr. R. the slaveholder and defender of slavery! But Mr. R. admits slave trading to be "in itself sinful," ergo, slaveholding, or "slavery in itself sinful," &c., &c.

The time is at hand when the white cravat and the black gown, and the slave collar, shall be classed together in the detestation of mankind, unless the Bible defenders of slavery be stripped of the sheep's clothing, that men may discriminate and see who it is that dare desecrate the temples of the living God, and turn his heavenly fold into a charnel house of blood, despair and death!

Mr. R. here admits that slavery is daily becoming more tolerable in all the South! Indeed! The chain is not tightened, then, as he alleged in his first speech, by discussion and denunciation! The Bible, he tells us, has done the work! It has, in spite of its recent guardians, stood a living fire wasting away the bulwarks of time honored oppression! Give us the Bible, and Heaven speed the day when its traitor priests shall be seen scudding across Mason's and Dixon's line, "like squirrels with the wind in their tails!" It is had enough to flee from duty, but doubly infamous to make our cowardice the bulwark of oppression and woe!

Mr. Rice, in connection with Mr. B.'s remark that *parvus spiritus ventrem*, and that slavery places human beings among the cattle, admits that if this is true, slavery is detestable! Now if Mr. Rice can cite a single State in the Union where a slave is better protected by law than "cattle," we yield the whole ground! He cannot! Shall the world hear it! The virtue of the brute creation is better protected than that of the human race! No, Mr. Rice, the slave is not placed "among cattle," but below them; whilst as a being of consciousness and immortal nature, his condition is as far below the beast of the field under a bad though law-abiding master, as the earth is below the heavens!

To place a slave among the brutes is detestable—to place him below the brutes is a priori, (Mr. R. loves a syllogism) more detestable! If one is sinful, the other is altogether sinful! &c., &c. And over this damnable system, if we do not root out any sucking dove, Mr. R. does not see but that it would be very right to murder us! And yet he preaches non-resistance! Out upon such Janus-faced morality!

"The Christians of the South are waking up to a sense of their obligation to have the gospel of Christ proclaimed to the slave as well as to the master." Alas, alas! so much the worse for them! Better never hear of God, than to know him as an avenger and a just God!

"A friendless slave, a child without a sire, whose mortal life and momentary fire Lights to the grave his chance-created form, As ocean's wrecks illuminate the storm!"

Give us back our ignorance, our sufferings, our crimes, but for heaven's sake, destroy not all hopes of a God of justice and mercy, and rest beyond the grave!

Mr. Rice slips comfort from the saying of a revered Monsieur Griffin, who did "not see that the efforts in favor of immediate emancipation have effected any thing but rivet the chains of the poor slave!" Now, if slavery be right, the tighter the chain is riveted the better—God forbid that the wrong should break loose! And if slavery be of God, why "poor slave!" It is plain that the revered Monsieur Griffin was rather a transparently weak brother and short of sight! If the blind lead the blind, they will surely fall into the ditch together!

We are glad to get safely past Mr. R.'s complaints of want of something tangible in Mr. B. to his third proposition. There are revivals of religion in slaveholding churches, and slaveholders are accepted of God, but God accepts no sinners—therefore slaveholders are no sinners! There is a form of logic called petitio principii—begging of the question; but this syllogism is most too strong even for logic! The boys have a better nomenclature; they would call it "coming the giraffe!" The small snob would illustrate it by putting thumb on nose and twirling somewhat significantly the four digits. The Rounders would denounce it as a "fiery fable," and some very grave and respectable magistrates, whom we know, would content themselves after this sort, "non compos mentis!" We have done.

Brother, a paring word! You are in a bad case—be warned!

"Ah Tam! ah Tam! thou'll get thy fairin, In hell they'll roast thee like a herriot!"

Territorial Aggrandizement.  
When the passion for increase of territory seizes upon a people, there is scarcely a possibility of arresting it. It will run its course.

For the last eighteen years the spirit of territorial aggrandizement has been growing in our country, until it has become the ruling spirit of the Government, and of the people. The endeavor to check it has been made; but it has failed. And it has failed under circumstances which render further resistance hopeless. For what, indeed, have we been struggling for territorial aggrandizement! To perpetuate slavery. That was the beginning and the end of it. And yet, a majority of the free States gave their support to the extension of empire, for this unconstitutional and detestable object!

To say, then, that this passion is wrong—to decline against it, may do very well, but it will never reach it, and our only hope is that it may be turned to good account. If, in extending our territory, we could extend the principles of freedom; if narrowing the bounds of slavery, on the one hand, we could enlarge the bounds of constitutional liberty on the other, no man would object. It would be but carrying out the charter given by God to Adam: multiply and replenish the earth. And if this extension is made South, upon the basis of slavery, it must be made West, upon the basis of freedom, to hold the slave power in check, or to prevent it from obtaining entire and absolute control over the Government of the country.

Says Gov. Seaward, in a late letter addressed to the people of Chautauque, under date of March 31st:

The evils of the compact have become intolerable. The free States, increasing in population and wealth seventy-five per cent. more than the slaveholding States, have fallen into a hopeless minority. The interests are sacrificed at home, and betrayed abroad.

We have reached a new stage in our National career. It is that of Territorial aggrandizement.

Extended jurisdiction is an element of National strength, if the moral condition of the people be sound of National weakness, if that condition be unsound. Slavery has imperiled the States where it exists, so much, that they are incapable of ending schools, maintaining mails, constructing roads, or supporting armies. With principles in regard to slavery, which always prevent the General Government from establishing proper defenses, the slaveholding States are ready apologists in every case of foreign injustice and aggression. The People have instructed the President to maintain the American title to the whole of Oregon. The President thereupon requires the consent of Congress for proper title to Great Britain. Congress debates and hesitates until the effect of the notice is altogether lost. It is slavery that "doth make cowards of us all," and justly so. New York, without a disinterested citizen or subject within her borders, would be stronger alone than all the twenty-eight States. Massachusetts defied England seventy years ago. She has only one statesman who would dare to commit her to such a conflict now, and he belongs to the revolutionary age, rather than to this.

I want no war—I want no enlargement of territory, sooner than it would come if we were contented with "masterly inactivity." Labor war, as I call it, is the only war which we can wage against the detestable slavery. I would not give one human life for all the continent that remains to be annexed. But I cannot exclude the conviction that the popular passion for territorial aggrandizement is irresistible, and that justice, consistency, may check it for a season, but it will gain strength by its subjugation. An American army is hovering over Vera Cruz. An American army is at the heart of what Mexico. Let the Oregon question be settled when it may, it is no more to be feared, but again. Our population, to feed, clothe, and shelter, is the key barrier of the North, and to encounter oriental civilization on the shores of the Pacific. The monarchs of Europe are to have no rest, while they have a colony remaining in this continent. 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## ORIGINAL POETRY.

For the True American,  
The Autumn Leaf.  
BY MRS. JANE G. SWISHELM.

Who gave thee all thy gorgeous dyes,  
Thou fallen autumn leaf?  
Why catch the glow of sunset skies,  
To deck a life so brief?  
Thou'rt fallen from the tossing bough,  
Where thou hast danced all day  
Amid the sparkling, tinkling flocks,  
Thy sisters all at play;  
Where thou hast loved thyself to hear  
The carol of bright birds,  
The bleating of the fleecy flocks,  
And losing of the herds;  
Thou'rt lost to thine own bright 'emerald hue,  
Which decked thee at thy birth;  
And 'mid the dark and lowly lie,  
Here on the darkness earth,  
When thy sisters sit in sombre brown,  
Beneath Nature's pall.  
Why wear'st thou then those brilliant robes,  
And weepest not thy fall?  
Lady, and seem'st it then so strange,  
The fallen should look bright?  
Does not God paint the lowliest,  
With His penciling of light?  
When souls have lost that purity  
At the crucible of life?  
He gave a robe of righteousness  
With far more hues of heaven—  
When thou meet'st a fallen sister,  
Look kindly on her pain,  
Thou seest that beauty may remain,  
Where the keen fates have been;  
And He who paints the fallen leaves,  
May've looked down from above,  
And tinged her soul with those rich hues,  
Repentance, faith, and love.

Oh! take me to thine own kind home,  
And press me closely round  
With sheltering love, and leave me not  
To perish here where found?  
So shall my bright hues cheer thine eye,  
When all is drear and cold.  
Shelter me from the storm, and save  
My orange, blossom, gold—  
Lift thou that fallen leaf and shield  
From Earth's cold, withering frown—  
So may'st thou bring a priceless gem  
To deck thy Savior's crown.

From the Democratic Review for April.  
Songs of Labor—No. IV.

THE SHIP BUILDERS.  
The sky is rudely in the East,  
And spectral in the river mist  
Our late, white, timbered ships  
Up!—let the sounds of measured stroke  
And grating saw begin:  
The broad-axe to the gnarled oak,  
The mallet to the pin!

Mark!—the soars the bellows, blast on blast,  
The noisy smithy jars;  
And fire-sparks rising far and fast,  
Are falling with a hiss and clatter  
All day for us the smith shall stand  
Beside that flashing forge;  
All day for us his heavy hand  
The glowing anvil scourge.

Geese up!—Geese ho!—The panting team  
For us is tugging near;  
For us the rattling down the stream  
Their island barges bear;  
Rings out for us the axe-man's stroke  
In forests old and still—  
For us the century-circled oak  
Falls crashing down his hill.

Up!—up!—in nobler toil than ours  
No craftsman bears a part:  
We make of Nature's giant powers  
The slaves of human art.  
Lay rib to rib, and beam to beam,  
And drive the tunnels free;  
Nor falter joint nor yawning seam  
Shall tempt the searching sea!

Where'er the keel of our good ship  
The sea's rough field shall plough—  
Where'er her tossing spars shall dip  
With salt-spray caught below—  
That ship must bear her master's beck,  
Her helm obey his hand,  
And seemen tread her reeling deck  
As if they trod the land.

Her oaken ribs the vulture-beak  
Of Northern ice may peel—  
The sunken coral and coral peak  
May grate along her keel—  
And know we well the painted shell  
We give to wind and wave,  
Must float, the sailor's citadel,  
Or sink, the sailor's grave!

Ho!—strike away the bars and blocks,  
And set the good ship free!  
Why lingers on these dusty rocks  
The young brig of the sea!  
Look!—how she moves down the grooves  
In graceful beauty born,  
How lowly on the breast she loves,  
Sinks down her virgin bow!

God bless her, whoso'er the breeze  
Her snowy wing shall fan,  
Aside the frozen Hebrides,  
Her entry Hindostan!  
Where'er, in mist or on the main,  
With peaceful flag unfurled,  
She helps to wind the silken chain  
Of Commerce round the world!

Speed on the ship!—But let her bear  
No merchandise of sin,  
No groaning cargo of despair  
Her rocky hold within.  
No Lethian drug for Eastern lands,  
Nor poison-draught for ours,  
But honest fruits of toiling hands  
And Nature's sun and showers.

Be her's the Prairie's golden grain,  
The Desert's golden sand,  
The clustered fruits of sunny Spain,  
The spice of Morning-lane!  
Her pathway open to the main  
May blessings follow free,  
And glad hearts welcome back again  
Her white sails from the sea!

The Song of the Spade.

All honor be paid to the homely spade—  
The sword and the battle-axe—  
To the king in his pride and his subjects beside,  
I tribute the spade of the husbandman brings.

A bright thought from heaven to the tiller was  
Given,  
When first turned up to light the soil richly  
brown:  
God told in the blast, how the seed should be  
cast.

See the first yellow grains by the husbandman  
sown!  
See the first harvest-morn, and the ripe yellow  
corn,  
And the first crooked sickle thro' the grain!  
With dancing and singing the valleys are ringing,  
For all that the spade has raised out of the plain.

Then all honor be paid to the conquering spade—  
The sword and the battle-axe—  
To the king in his pride and his subjects beside,  
I tribute the spade of the husbandman brings.

J. G.

## SELECTIONS.

Napoleon—His Marriage with Josephine and Coronation.

BY M. THIERS.

The eve of that grand solemnity now approached; that is to say, the 1st of December, Josephine, who had found favor with the Holy Father by a kind of devotedness much akin to that of the women of Italy, Josephine sought an interview with him, to make an avowal which she hoped to turn to good account. She declared her fears in regard to her marriage to Napoleon, as at the time of her marriage, religious ceremonies were abolished.

The very throne presented a strange specimen of the manners of the time. Napoleon had put an end to this state of things for his sister, the princess Murat, by asking the Cardinal Caprara to give her the nuptial benediction; but he had not chosen

to do the same for himself. The Pope, scandalized by a situation which, in the eyes of the Church, was a mere concubinage, instantly demanded an interview of Napoleon, and to that interview, declared that he could never consecrate him, for the state of the consciences of emperors had never been inquired into by the Church, when they were to be crowned, but that he could not, by crowning Josephine, give the divine consecration to a state of concubinage. Napoleon, irritated against Josephine for this interested revelation, fearing to offend the Pope, whom he knew to be inflexible in matters of faith, and moreover, unwilling to alter a programme which had already been published, consented to receive the benediction. Josephine, sharply reproached by her husband, but delighted by her success, received, on the night preceding her coronation, sacrament of the marriage in the chapel of the Tuilleries. It was Cardinal Fesch, having M. de Talleyrand and Marshal Berthier as witnesses, who, with the most profound secrecy, married the Emperor and Empress. The secrecy was faithfully kept until the epoch of the divorce. On the following morning, the reddened eyes of Josephine still bore testimony of the tears which these inward agonies had cost her.

On Sunday, the 2d of December, a cold, but clear winter's day, that population of Paris, which forty years later, we had seen crowding in similar weather, toward the mortal remains of Napoleon, hurried to receive the passing of the imperial cortege. The pope first set out at 10 o'clock in the morning, and much earlier than the Emperor, in order that the two corteges should not hinder each other. He was accompanied by a numerous body of clergy, attired with the most costly ornaments, and escorted by detachments of the imperial guard. A richly decorated cortège had been erected all around the Place Notre Dame, to receive, at their descent from the carriages, the sovereigns and Princes who were to proceed to the ancient basilic. The archbishop, adorned with a luxury worthy of the guests it was to shelter, was arranged so that the Pope and the Emperor could rest there for an instant.

After a brief stay, the Pope entered the church, where for several previous hours there had been assembled the deputies of the towns, the representatives of the magistracy and of the army, the sixty bishops with their clergy, the Senate, the Legislative body, the Council of State, the Princes of Nassau, Hesse and Baden, the arch Chancellor of the German Empire, and lastly, the ministers of different powers. The great doors of Notre Dame had been closed, because the back of the imperial throne was placed against it. The church therefore was entered by the side doors, situated at the two extremities of the nave. When the Pope, preceded by the cross, and by the ensigns of the successor of St. Peter, appeared within that ancient basilic of St. Louis, all present rose from their seats, and five hundred musicians pealed forth in solemn strains the consecrated chant, *Te igitur*. The effect of this was instant and sublime. The Pope proceeded at a slow pace, direct to the altar, before which he knelt, and then took his place on the throne that had been prepared for him at the end of the altar. The sixty prelates of the French church presented themselves in succession to salute him. To each of them, constitutional or not, his countenance was equally benevolent. The arrival of the imperial family was now awaited. The church of Notre Dame was decorated with unequalled magnificence. Hangings of velvet sprinkled with golden bees, descended from the roof to the pavement. At the foot of the altar stood two plain arm chairs, where the Emperor and Empress were to occupy before their crowning. At the west end of the church and opposite to the altar, raised upon twenty-four steps, and placed upon columns which supported a pediment, stood an immense throne, a sort of monument within a monument, intended for the Emperor when crowned, and his wife. It was the custom in both the Roman and French ritual. The monarch did not set himself upon the throne until he had been crowned by the Pontiff.

They now waited for the Emperor, and waited for a considerable time. This was the only disagreeable circumstance in this grand solemnity. The position of the Pope, during this long delay, was painful. The fear of the director of ceremonies lest the two corteges should happen to meet, was the cause of this delay. The Emperor, seated in the Tuilleries, in a carriage completely enclosed by glass, surrounded by gilt genies, bearing a crown, a popular carriage in France, and always recognised by the Parisians when it has appeared in subsequent ceremonies. He was attired in a costume designed by the greatest painter of the day, and very similar to the costume of the sixteenth century. He wore a plumed hat and a short mantle. He was not to assume the imperial costume until he reached the Archbispic, and at the moment of entering the church. Escorted by his Marshals on horseback, he proceeded slowly along the Rue St. Honoré, the Quay of the Seine, and the Place Notre Dame, amidst the acclamations of immense crowds delighted to see their favorite General become Emperor, as though he had not himself achieved this with his excitable passions, and his warlike heroism, and as if some touch of a magic wand had done it for him.

Napoleon arrived at the portico we have already described, alighted from his carriage, proceeded to the Archbispic, took the crown, the sceptre, and the imperial robe, and directed his course to the cathedral. Beside him was borne the grand crown, in the form of a tiara, and modeled after that of Charlemagne. After this first stage of the ceremony he wore only the crown of the Caesars, namely, a simple golden laurel. All admired that noble head, noble beneath that golden laurel, as some antique medallion. Having entered the church to the sound of pealing music, he knelt, and then passed on to the arm chair which he was to occupy previous to taking possession of the throne.

The ceremony then commenced. The sceptre, the sword, and the imperial robe, had been placed upon the altar. The Pope, anointed the Emperor on the forehead, the arms, the hands, then blessed the sword, with which he girded him, and the sceptre which he placed in his hand, and approached to take up the crown. Napoleon, who had watched his movements, now, as he had promised, settled the difficulty by firmly though not violently, seizing the crown and placing it on his own head. This action, which was perfectly appreciated by all present, produced an indescribable effect. Napoleon, taking the crown of the Empress, approached Josephine, as she knelt before him, and placed it, with visible tenderness, upon the head of the partner of his fortunes, who at that moment burst into tears. This done, he proceeded towards the grand throne. He ascended it, followed by his brothers, bearing the train of his robes. Then the Pope, according to custom, advanced to the foot of the throne, to

bless the new sovereign, and to chant those words which greeted Charlemagne in the basilic of St. Peter, when the Roman clergy suddenly proclaimed him Emperor of the West: *"VIVAT IN AETERNUM SEMPER AUGUSTUS."* At this chant, shouts of *"vive l'Empereur,"* resounded through the arches of Notre Dame; the cannon, adding their thunder, announced to all Paris the solemn moment of Napoleon's consecration, with all the forms reserved among mankind.

The arch-chancellor Cambaceres, presented him with the form of an oath, a bishop handed him the New Testament, and upon the book of Christians he took that oath which embodied the great principles of the Revolution. A pontifical high mass was then chanted, and the day was far advanced when the two corteges regained the Tuilleries, through an immense concourse of people.

Lord Brougham.

As a barrister, Brougham enjoyed a place founded more upon his known abilities in other departments, than upon any special adaptation to that some that jealous and exclusive sphere where sits the stern goddess of the law. In all that concerned the minute and plodding details, the knowledge of precedents, the power of drawing subtle, and almost invisible distinctions, he was surpassed by a large class, with Lord Abinger at their head. Law, more than any other science, from the multiplicity of its details, and technicality of its terms, the evasive nature of its distinctions, and the vast space which its records cover, demands the whole man. But, while Lord Brougham never narrowed down his wide mind to such an exclusive devotion as Themis would require; never "yellowed" himself among rolls and records; never shone as a special pleader, "bristling up with small facts;" no barrister approached him in the rapid mastery with which he overtook the least case, the dexterous energy with which he managed it, the clever charlatanism by which he made his wit, or his eloquence, or his rivalry, or his abuse, supply the lack of his information; the pincer-like power of the machinery by which he squeezed out truth, or fun, or both from the witnesses; the lustre which his genius elicited from the dry wood and very rottenness of legal detail; or in his knowledge and application of the great leading principles of jurisprudence, whether gathered from the devout study of Bentham, the demigod of the science, or made his own by the workings of his restless understanding. A pleading in his hands, instead of being a cold and sapless document, full of quibbles, small sophistries, and other crooked things, becomes an animated and interesting production, crowded with information, passion, glances, lights, flow now back and forth, forward, and eloquence of the purest grain.

When Chancellor Brougham made up for the want of minute technical lore by prodigious exertions, both of mind and body. If in aught he was to blame it was in the extreme rapidity of his decisions—the haste in which he pushed the business before him. His exercise of the patronage (lay and clerical) of that high office itself, sufficed to prove that there was seated on the woolsack no cold cast-iron figure, but a man—a man of glorious impulses, and quick, warm, beating heart. It was great in him in promoting one to whom he had done "some wrong," and was politically opposed—George Croly. It was greater still, upon reading a small volume of poems, to obey the instant impulse, and bestow a living upon the author of the "Village Poorhouse." "These are deeds which must not pass away." They blend a warm beam of love with our admiration. It needed this to cover his sins against the dignity of the English law, personified in his office—the indiscreet personalities in which he indulged—the wild wit by which he shook the woolsack from its propriety, and the "strange fire" which he now and then presented on that solemn altar where he ministered as high priest.

As a leader, he has labored under a two-fold disqualification. In the first place, he never served a regular training to the trade—passing from under the banner of Tierney to those of Canning, and afterwards of Grey, he only for a very short time led the opposition; and, like all men of impetuous impulse, he is too rapid in his motions, too fiery in his blood, too abrupt in his turns, too self-central in his conscious might, too capricious in his temper, and too progressive in his opinions, to be a trustworthy guide. No man of exalted genius was ever a good leader, or ever had a powerful train behind him. Chatham, during his life, had no out and out followers, save Windham, who was rather one of a constellation Gemini. Fox could never lead but in a storm. Canning gained his richest trophies while Liverpool was at the helm. It is your acute, clear-headed, cautious, common-sense man, like Sir Robert Walpole, that weathers the storm.

PRESENCE OF MIND.—A boy returning from Montreal, with the price of a pair of oxen, was lately accosted by a highwayman, who presented pistols with the usual order, "stand still and deliver." The boy becoming alarmed, pulled from his pocket the purse containing the money, which he fortunately dropped on the road; the robber immediately jumped out of his sleigh, which was then some yards in advance of the purse, and ran back for his longed-for treasure, when the boy, with great presence of mind, took hold of the reins, and drove off as fast as he could with both horses and sleigh. The robber then fired his pistol, the contents of which passed through the back of the sleigh and between the boy's legs. The boy reached home in safety, and after examining the sleigh, found in the box of it, which was locked, the sum of three thousand francs.

NATIONAL PREJUDICES.—In estimating the worth of nations, justice requires that, while their vices are put into one scale, their virtues should be considered in the other. Individuals are not equally stung with a sense of wrong when their crimes are acrimoniously recapitulated, and their great and good actions are all forgotten. This fatal forgetfulness is the origin of that rancor which has so long desolated the earth. It distracts private families, confounds public principles, and even turns patriotism itself into poison. Let those who have but the smallest love for the happiness of mankind, beware how they indulge this pernicious propensity. He who in every man wishes to meet a brother, will very rarely encounter an enemy.

ENERGY.—Weaknesses of various kinds seem inseparable from minds of great energy. We need not remark that the progress of the mind is not a straight line, but a path of life—no drag in metaphysical theories to embarrass what baffles research. We sometimes, it is true, meet men who are like graven images of men; beings whose clay seems to have been kneaded with some indurating essence, that hardens them against the susceptibilities of humanity. Individuals of that stamp may display power, they never can reach to greatness.

CHARACTERS OF MACBETH AND RICHARD III.—The leading features in the character of Macbeth are striking enough, and they form what may be thought, at first, only a bold, rude, Gothic outline. By comparing it with other characters of the same author, we shall perceive the absolute truth and identity which is observed in the midst of the giddy whirl and career of events.

Thus, he is as distinct a being from Richard III. as it is possible to imagine, though these two characters, in common hands, "and indeed, in the hands of any other poet, would have been a repetition of the same general idea, and one more exaggerated. For both are tyrants, usurpers, murderers—both aspiring and ambitious—both courageous, cruel, treacherous. But Richard is cruel from nature and constitution. Macbeth becomes so from accidental circumstances. Richard is from his birth deformed in body and mind, and as naturally incapable of good. Macbeth is full of the "milk of human kindness," is frank, sociable, generous. He is tempted to the commission of guilt by golden opportunities, by the instigations of his wife, and by prophetic warnings. "Fate and metaphysical aid" conspire against his virtue and his loyalty. Richard, on the contrary, needs no prompter; but wades through a series of crimes to the height of his ambition, from the unprovoked violence of his temper, and reckless love of mischief. He is never gay but in the prospect or in the success of his villainies; Macbeth is full of horror at the thoughts of the murder of Duncan, which he is with difficulty prevailed on to commit; and of remorse after its perpetration. Richard has no mixture of common humanity in his composition, no regard to kindred or posterity—he owns no fellowship with others; he is "himself alone." Macbeth is not destitute of feelings of sympathy, is accessible to pity, is even made, in some measure, the dupe of his uxoriousness; ranks the loss of friends, of the cordial love of his followers, and of his good name, among the causes which have made him weary of life; and regrets that he has ever seized the crown by unjust means, since he cannot transmit it to his posterity.

THE PRIDE THAT APES HUMILITY.—It is an absurd taste, or rather an irrational prejudice, that objects to fine feathers, except as aids to deception, and as substitutes for what they should adorn. It is good to laugh at that worst of vulgarities which is always dressing to be thought vulgar, and fears to array itself in a graceful and becoming garb, lest its solid qualities should be taken for mere glitter. He is a shallow philosopher who is frightened at the thought of being taken for a coxcomb, and dresses meanly to denote the greatness of his mind. The coppery sheen of the head is referred to the impurity of the sloven. All grand disdain of trifles is a symptom of littleness, and an affected attempt at fair argument is the most pitiful of all affectations. The "goody outside" is excellent when not falsely assumed, but the worst natural face that Nature's journeyman ever left unfinished, is better than the bravest mask that ever hid it. The sword-sheath of exquisite workmanship—the guilt velleum, and the rich leather in which the pages of poetry and philosophy are preserved—may be vanities, but they are never despised, except by a vanity infinitely more preposterous.

HINTS TO YOUNG LADIES.—If young women waste their time in trivial amusements, in the prime season for amusement, which is between the ages of sixteen and twenty, they will hereafter regret bitterly the loss when they come to feel themselves inferior in knowledge to almost every one they converse with; and above all, if they should ever be mothers, when they feel their inability to direct and assist the pursuits of their children, they will then find ignorance a severe mortification and a real evil. Let it animate their industry, and let not a modest opinion of their capacities be a discouragement to their endeavors after knowledge. A moderate understanding, with diligent and well directed application, will go much further than a more lively genius, if attended with that impatience and inattention which too often attend quick parts. It is not for want of capacity that so many women are such trifling and insipid companions, so ill qualified for the friendship and conversation of a sensible man, or for the task of instructing or governing a family; it is often the neglect of exercising the talents they really have, and from omitting to cultivate a taste for intellectual improvement; by this neglect, they lose the sincerest of pleasures, which would remain when almost every other forsook them, of which neither fortune nor age could deprive them, and which would be a comfort and resource in almost every possible situation in life.—*Con. Journal.*

HINT TO HOUSE-KEEPERS.—How often do our fair house-keepers doffly exclaim, lifting their bright eyes in great perplexity, "What shall we have for dinner?" The question is easily settled for once, but the constant daily repetition of it, drives them into a quandary which it is difficult to avoid, and extremely vexatious to endure. We believe our fair friends allow that a change and variety of dishes at different meals, give greater satisfaction than a monotonous continuance of the same food, however excellent it may be. Set you down, therefore, pen in hand, and compose a table of the meals of each day for two weeks, endeavoring if possible not to have the same article repeated more than once or twice during that time. In selecting your dishes the season must be somewhat consulted, and those most appropriate chosen. Follow strictly this table; when finished, commence it again, and a pleasant variety of dishes will compose your meals, without the unpleasant perplexity occurring each day as to the selection of them.

TRUE COURAGE.—Have the courage to discharge a debt, while you have the money in your pocket. Have the courage to speak your mind when it is necessary you should do so, and to hold your tongue when it is better you should be silent. Have the courage to face a difficulty, lest it kick you harder than you bargain for. Difficulties, like thieves, often disappear at a glance. Have the courage to place a poor man at your table, although a rich one be present, and to show equal courtesy to both; and to deny your house to those whose characters you condemn, whatever be their qualities and station. Have the courage to avoid accommodation bills, however badly you want money, and to decline pecuniary assistance from your dearest friend. Have the courage to cut the most agreeable acquaintance you possess, when he convinces you that he lacks principle. "A friend should bear with a friend's infirmities"—not his vices.

## AGRICULTURAL.

FRUIT TREES.—Every farmer should appropriate a portion of his soil for nursery purposes, where a supply of young trees, such as apples, pears, plums, peaches and cherries, may be kept, and when of proper age, inoculated or grafted with choice varieties. In this climate, many varieties of fruit trees are difficult to propagate in consequence of their living but a short time; the peach, plum, and cherry, bear but a few years, and then begin to decay; the temporary, and even the permanent organs lose their vitality, and all efforts to resuscitate them prove abortive and unavailing. Hence the necessity of having a supply of young trees constantly on hand, that places vacated by the disease of old ones, may be filled as occasion requires, by others of the same kind.

SOAKING SEEDS.—There is an exception to the oft repeated directions to soak seeds before planting. It is when the ground is so dry as to attract the moisture from the seed. Then it delays rather than hastens the vegetation, if indeed it does not kill the seed. In all other cases, it is of great benefit to steep, or even to scald the seeds. I have tried all methods, from soaking one hour to sprouting various seeds, the above is the result. During the severe drought last spring, steeped seeds generally died in the ground, and those only have vegetated that were planted dry.

The white of egg is said to be a specific for fish-bones sticking in the throat. It is to be swallowed raw, and will carry down a bone easily and certainly. There is another fact touching eggs, which it will do well to remember. When, as sometimes by accident, corrosive sublimate is swallowed, the white of one or two eggs, taken immediately, will neutralize the poison, and change the effect to that of a dose of calomel.—*Ex.*

TO MAKE SOAP WITHOUT BOILING.—Take one gallon of lye, strong enough to bear up an egg, to every pound of grease. Put the lye into your barrel, and strain the grease hot through a sieve or cullender. Stir this three or four times a day, or until it thickens. By this process you have soap, clean and with much less trouble than in the old way.—*American Agriculturist.*

MODE OF INCREASING THE GROWTH OF POTATOES.—The flowers being cut off as they appeared on the plants, the number produced was much greater than where the blossoms had remained untouched. Early in October, the stems and leaves of plants which had not borne flowers were strong and green; the others yellow and in a state of decay. The plants which had been stripped of flowers produced (on the same space of ground) about four times the weight of large potatoes, very few small ones being found. Those on which the flowers and fruit were left, produced but a small number of middle sized potatoes, with a great number of little ones, from the size of a common filbert to that of a walnut.—*New Genesee Farmer.*

TO MAKE HENS LAY PERPETUALLY.—Hens will lay eggs perpetually, if treated in the following manner: Keep no roosters; give the hens fresh meat, chopped up like sausage meat, once a day, a very small portion, say half an ounce a day to each hen, during the winter, or from the time insects disappear in the fall till they appear again in the spring. Never allow any eggs to remain in the nest for what is called nest eggs. When the roosters do not run with the hens and no nest eggs are left in the nest, the hens will not cease laying after the production of twelve or fifteen eggs, as they always do when roosters and nest eggs are allowed; but continue laying perpetually. My hens lay all winter, and each from seventy-five to one hundred eggs in succession.

If the above plan were generally followed, eggs would be just as plenty in winter as in summer. The only reason why hens do not lay in winter as freely as in summer is the want of animal food, which they get in summer in abundance in the form of insects. I have for several winters reduced my theory to practice, and it proved its entire correctness.—*Ex. paper.*

ON MULTIPLYING PLANTS.—M. E. Delacroix writes, that his experiments last summer, on multiplying plants, were very successful. In the month of June, branches of rose-trees, in full vegetation and covered with leaves, were placed in vials full of water. Outside the neck of the bottle the branch was tightly tied. The vials were then put into the ground, so that the ligature was buried about ten centimetres. A budding out (*un bourrelet*) was formed above the tie; roots proceeded from it, and in two months the cuttings increased from twenty-five to thirty centimetres. M. E. Delacroix says, that ligatures made on young wood a year old were perfectly successful. The experiments were conducted in common earth, and in open air and sun.—*Lit. Gaz.*

POTATOES.—A gentleman in Virginia has tried the plan of cutting the potatoes in the middle and planting the two ends separately. The result has been that the sprout or "stem" end has produced most, but the "eye" end has produced potatoes of the best size and far superior to the "point" and for table use.

DANIEL WEBSTER'S FARM.—Mr. Webster's farm contains about 1500 acres, which is divided into mowing, tillage, pasture, woodland and salt marsh. We learned that the original purchase, which included the homestead, comprised about 300 acres. This was the Thomas estate. The homestead was built two years before the revolution broke out, by Mr. Thomas, who was highly respected in the old colony times, and was a member of the Continental Congress. When the war broke out he sided with the mother country, while nearly all his neighbors took side with the patriots. The Governor sent a guard of sixty men from Boston to protect him and his property. This exasperated the people so that Mr. Thomas had the guard sent back to Boston, to which place he soon followed. He afterwards went to the British settlements in Nova Scotia. His wife and son remained at Marshfield during the war, neither taking an active part for or against the country, though the son rather favored the cause of the Colonies. After the war the Legislature passed a Confiscation Act. By this act it was decreed that all of those who had assisted the mother country, should have their property taken from them; but in cases where the wife had remained in the country she should have the property of the portion which would have fallen to her in the event of her husband's decease. The wife therefore, of Mr. Thomas, who was then a refugee, had the homestead and the three hundred acres of land given to her

out of the estate of the husband, the whole of which estate comprised some twelve or fifteen hundred acres. By a subsequent act of the Legislature, the son, who had remained with his mother, was made the legal heir to his father's estate. As soon as this act was passed she had advice to the estate and joined her husband in the British Provinces, where she lived and died, and the son came in possession of the property.—He married and reared a large family of children, and was a worthy and respectable citizen. He held possession till about fifteen years ago, when he sold to Mr. Webster; who has by subsequent purchase added to the original, until now the estate numbers about 1500 acres.

The farm has been greatly improved under Mr. Webster's care, who is one of the best farmers in the Union. The present season he has cut 200 tons of English hay. His stock of cattle, sheep and hogs, is of the very best breeds, and bring high prices.—He prefers the Ayrshire breed of cows to any other, and he has the largest number of the finest two-year old heifers we have ever seen.

After dinner he took us in his vehicle around the whole of his fine farm. In one field of about fifteen acres he is trying this season which kind of manure is the best suited to corn. He had the whole fifteen acres planted at one time with corn, on which he had tried four kinds of manure, viz: guano, stable manure, kelp and fish (menhaden). The stable manure, the kelp and fish were spread upon the land and ploughed in. The guano was put in the hills after the corn was through. At present it is impossible to say which kind of manure will produce the best crop. We have not seen a corn-field this season which looks so fine. The corn on which the guano was put is as yet not so high or so stout as that on other parts of the field, but is improving rapidly and may yet produce the heaviest crop.

Passing on we came to the old 180 years Winslow house, which was built 180 years ago, and is without doubt the oldest house in the State. The estate remained in the Winslow family until within a few years. It is now included in Mr. Webster's estate. It is a large square frame house, with a chimney in the centre, top of which is ornamented with the crest of a condor work. The corners of the house also have wood-work ornaments, which were designed we presume, to imitate blocks of stone. Otherwise, it has no peculiarities which distinguish it from other large old-fashioned houses. In a field of rich grass immediately in the rear of the old mansion were a number of cows and calves of the Ayrshire breed. The field had not been broken up for many years, and produced scarcely anything. By spreading upon it fish, it has become completely renovated, and the present season two tons of hay to the acre had been taken from it.

Turning round we took another road which led towards the sea. Opening a gate we entered a large field in which some twenty or thirty head of two-year old Ayrshire heifers and steers were feeding. This field has not had a plough put in it for perhaps half a century. It was large, and contained at least one hundred acres, thirty of which are now broken up, the furrows being about half a mile in length. The cattle were fat, and their smooth glossy sides almost reflected the rays of the departing sun. From the top of all we had a view of the whole farm, the sea, and the surrounding country. Away to the South lay the towns of Duxbury and old Plymouth, with the bay and harbor, into which glided, 225 years ago, the little May Flower with its precious band of pilgrims, the founders of one of the noblest Commonwealths the world ever saw. Looking in another direction we had the open sea before us. We also got a glimpse of Cape Cod, which lay thirty miles across the water. Turning around, we had a fine view of Mr. Webster's house, the extensive marshes, and the main land beyond. Near where we stood was a small inclosure of about a rod square, in which were four graves, in two of which were buried two favorite cows and two dogs.

From this eminence we saw a field of a few acres about half a mile distant. From its fresh verdant appearance we thought it was a field of young wheat or rye. Mr. Webster said that a fortnight before it was in appearance precisely the same as the field in which we stood, but it had become so astonishingly changed by merely spreading fish and manure, that he had been obliged to give it up. He thinks very highly of fish and kelp for manures, both of which being the products of the sea, are easily obtained at Marshfield. Passing from this field, we made for the beach, about three quarters of a mile distant, and the tide being low we had a full view of it. It extends for seven miles along the Duxbury shore, and forms a natural breakwater and defence to the harbor inlet. We rode a short distance upon its smooth surface, the waves of the broad Atlantic breaking at our feet. After a stay of about a quarter of an hour we returned to the house, where we arrived a little before sundown.

Mr. Webster has three or four fine barns near his house, and there are others in different parts of the estate. We should judge there were also over half a dozen dwelling houses on the estate. He has a large flock of geese, a large share of them wild geese; he has two Chinese geese, which were brought from China by his son Fletcher Webster. They are much more beautiful than either our common breed or the wild; they are of a grey colour, with long necks and black bills, and stand very erect; their chests are very full, and in this respect resemble a duck more than a goose.

We find it will take up more room in our paper than we can conveniently spare, to go into a minute description of all we have seen, and we must therefore be brief. Mr. Webster's house is a few hundred yards from the main road; the approach to it, from the road, is up a smooth gravel way, bordered on each side with a thorn hedge. The house is painted white, with green blinds, and has a green lawn in front, studded here and there with trees. To the main building there have been made two additions, in sort of half Gothic style, in one of which is Mr. Webster's study and library. The improvements on the estate have all been made by its present noble proprietor. We think he told us that he had planted upwards of 50,000 trees on the farm since he purchased it. He had tried to raise the live oak, but our winters proved too severe for it. Near the house is a large vegetable garden, and some fine fruit trees. Close to the house is a large elm, one of the finest we have seen, and it stood there seventy years, and its lower branches trail upon the ground, and bend down like a weeping willow.

There are many things about which we should like to write, but we find our room wholly occupied. We break off this abrupt notice. We may refer to our Marshfield tour again. To see such a scenery, and to converse with the first man of the age, are sources of joy to us which we feel unable to describe.—*Lovell Courier.*

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